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arose in the time of John Hyrcanus (136 to 105), the book of Tobit could not have been written earlier than the first century B.C. 2. Next it is pointed out that Noah is called a prophet, just as in the book of the Jubilees, and that he did not marry a foreign woman; her name is not given, but is mentioned in the Jubilees as Enzareh. No conclusion as to the date of Tobit's parallel passages (iv. 13-15) is given. 3, treats of the destruction of Nineveh; 4, deals with Tobit's view of Leviticus xix. 13<sup>b</sup>, 17, 18. 5. The next part is instructive concerning the formalities of betrothal, from which the conclusion is drawn that Tobit must have been written between the post-biblical epoch and the Talmudic period. What was the approximative time for the former and the latter? The sixth part treats of iv. 17, viz., the putting meals on the tombs, the opinions of most interpreters are discussed. 7. Next comes a chapter on the eschatology in Tobit, from which our author finds that Tobit knows only of one destruction of the Temple, that of Nebuchadnezzar; he mentions the ten tribes, who will return without a Messiah, and makes no allusion to a resurrection, which excludes the possibility that the book is a product of the schools of the Talmud, more especially since Aqiba says that the ten tribes are lost for ever. The concluding chapter is devoted to the Greek recensions A and B, of which A is the older, while B is a paraphrasis composed in the second century B.C. Our author has forgotten to give the date of the book of the Jubilees, which the author of Tobit seemed to know, and also whether the original of Tobit was Hebrew or Greek, for in the latter case the refutation from Talmudic sources would vanish.

A. NEUBAUER.

*"Light of Shade and Lamp of Wisdom,"* being Hebrew-Arabic Homilies, composed by NATHANIEL IBN YESHÂYA (1327). Described, annotated, and abstracted by Rev. ALEXANDER KOHUT, Ph.D. New York, 1894, etc.

THE description of this interesting work of a Yemen Rabbi forms the second part of the "Studies in Yemen-Hebrew Literature," published as the Fourth Biennial Report of the Jewish Theological Seminary Association in New York. This institution deserves all praise for having followed the example of the Rabbinical schools of Breslau, Berlin, Budapest, Vienna, and Ramsgate, in adding to the annual reports an essay on Jewish literature. Paris and London, we hope,

will soon follow in the same way. If we are not mistaken, it was on my lamented friend, Alexander Kohut's, instigation that one Rabbinical seminary in New York gave a sign of literary life, which he himself began when very young ; and we may say he sacrificed his life to Jewish studies, for alas ! he died in the prime of his years. Deep sorrow prevents us from giving a picture of Dr. Kohut's life and activity ; and his son, George Alexander, has appended to the present report a memoir of his father's literary work. Moreover, my personal acquaintance with A. Kohut began only in December, 1874, when I met him in London, where he came to collect subscribers for the publication of his life-work, *i.e.*, the *Aruch Completum* ; risking his health, for he was brought up in a dry climate, he came to England in the depth of fogs and rains. His success was very small, and he found no Mæcenas either in London or in Paris. Indeed, had he not been called to a Rabbinate at New York, where he found the Mæcenas in J. H. Schiff, Esq., his life-work would have died in its infancy. I call it "his life-work," in spite of what critics said of his *Aruch* ; they have indeed judged the work without considering the difficulties which my lamented friend had to overcome. It is, and will remain, a standard work. If Kohut has explained many foreign words in the Talmudic literature from the old Persian instead of the Greek, the critic ought to have remembered that the editor worked in the mines of Persian literature and lexicography so long—it must not be forgotten that Alexander Kohut was the first to explain Persian influence as to religious and mystic ideas in the Talmud—as to become so fond of this language that he found the foreign words in the Talmud nearer to it than to Greek. Was the severe critic (who is one of my dearest friends) always sure of his explanation from the Greek ? Perhaps not ; we are indeed far from the time when we shall stand on firm ground concerning a definite solution of the foreign words in the Talmud. That the editor of the *Aruch Completum* has intentionally borrowed from Levi's Talmudic Dictionary without acknowledging it we cannot believe ; it must have been by pure chance when he quoted the same passages as Levi did, since both lexicographers were acquainted with the same Talmud.

But let us forget all these quibbles, and let us say a few words on the new path of literature on which my lamented friend entered during the last years of his painful life. He took a fancy to the Jewish Yemen literature, which turned up suddenly in America, through the indefatigable Mr. Deinard, of Odessa, who had to leave Russia suddenly. The Libraries of Europe, public as well as private, were already provided with Yemen MSS., brought from Yemen by various travellers, when Mr. Deinard visited the East and brought consequently many duplicates. They had thence to wander to

America, together with many belonging to the late Mr. Shapira, some to New York, and more to the Sutro Library in San Francisco. A. Kohut got restless, and was eager to continue his activity by publishing Yemen MSS. In 1892, he brought out exhaustive notes extracted from Dhamari's Commentary on the Pentateuch (see JEWISH QUARTERLY REVIEW, V., page 338) ; this was followed by the publication of Saadyah Gaon's *הורשעות*, of which the last part appeared after his death (in the *Monatsschrift* of Breslau, vol. xxxvii.), as well as the poetical pieces which precede each Sidrâ in the Midrash Haggadol (*ibid.*, vol. xxxviii.), and finally the present essay, which I shall notice only very shortly.

Nethanel, son of Isaiah, wrote in 1327 A.D., a homiletical commentary on the Pentateuch, MSS. of which are to be found in the British Museum, in the Bodleian Library, in the Berlin Royal Library, and some in private possession. Our lamented friend rightly identifies the Ibn Yeshayah quoted in an anonymous Yemen Midrash with our author ; I have overlooked this in my Catalogue, and the dates mentioned by our Nethanel are better given by Alexander Kohut than in other descriptions of this Midrash ; indeed, the date given in Kohut's monograph, p. 16, is to be found in the Bodleian copy also ; on the other hand, the New York MS. has more introductory passages in verse than that in the Bodleian. The figures and diagrams are the same as in the Bodleian Library, but they are so fanciful that it was not worth while mentioning them in my catalogue. These observations concern the first chapter. In the second A. Kohut gives the sources of Ibn Yeshayah, Hebrew as well as Arabic, with the passages where they occur. These authorities are not unknown. The third chapter is headed "Characteristic Features," where the part on the geographical names is instructive ; so are also the polemical passages *pro* and *contra* Islam and Christianity, and the philological notes. The monograph concludes with an Appendix containing selections. Considering the state of health the deceased was in for some years, it is astonishing how well the monograph was carried through the press ; still there are slips besides those given amongst the *errata* on the last page.

If I mention that my lamented friend intended to continue his Yemen publications by editing the text of the Midrashim, of which two are so fully described in the two reports, scholars will understand what we have lost by the premature death of the editor of the *Aruch Completum*. הַנֶּזֶק

A. NEUBAUER.